

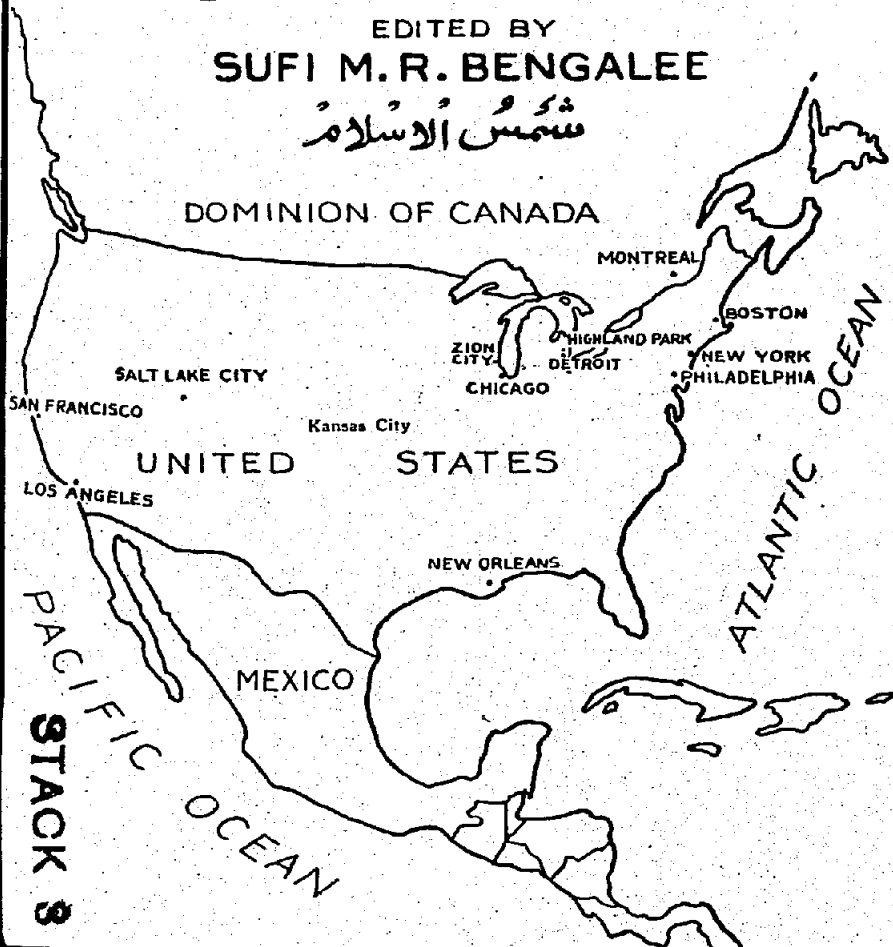
لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFİ M. R. BENGALĒE

شمس الاسلام

DOMINION OF CANADA



Vol. IV

April - July, 1932
(Published in August)

No. 3

A Quarterly Magazine

Annual Subscription, \$1.00 (England 5/- India Rs. 3/-)

Single Copy 25c

Founded by DR. M. M. SADIO. Published by SUFI M. R. BENGALĒE

56 E. Congress St., Suite 1307. Chicago, Ill., U. S. Amer.

The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad; under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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THE Moslem Sunrise

56 E. CONGRESS ST., SUITE 1307

CHICAGO, ILL., U. S. A.

Vol. IV

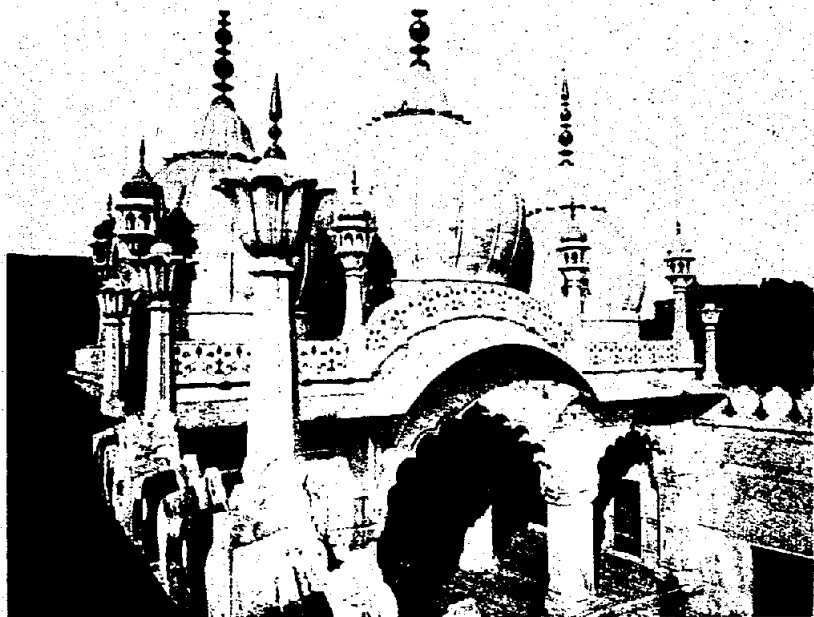
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The Pearl Mosque In The Royal Palace In Delhi, (India)



The Pearl Mosque in the Royal Palace, built by the Emperor Shah Jehan, between 1638 and 1648, an exceedingly charming and exquisite piece of architecture.

"As in the architectural monuments of every people can be read the chronicles of their religion, its government, and its manners, so the existing buildings of the Moslems constitute an invaluable record of the canons of their faith, the customs of their social and intellectual life, the growth and consolidation of their wonderful empire." (Scott)

"Moslem architecture is mostly the result of inspiration from religious ideals, Islam is stern and simple. So is the true Islamic life. There are many extant buildings testifying to this marvelous strength and force." (Professor Kheiri)

"No people ever attained to greater distinction in the graceful outlines, the exquisite beauty, the elaborated decoration of their edifices."

اِنَّ الدِّينَ عِنْدَ اللّٰهِ الْاِسْلَامُ

MOSLEM SUNRISE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Four Verses From the Holy Quran

(Transliteration)

1. Sabbaha lillahi ma fissamawati wal-ardi wahuwal Azeezul Hakeem. (LVII—v. 1)

2. Lahu mulkussamawati wal-ardi-uhyee wayumeet, wahuwa ala kulli Shai-in Aleem. (LVII—V. 2)

3. Huwal Awwalo wal-Akhiro waz-Zahiro wal-Batino; wahua bikulli Shai-in Aleem. (LVII—V. 3)

4. Qulillahumma, Malikal mulki tutil mulka man-tasha-u watanzi-ul mulka mimman tasha wa tuizzu man-tasha-u wa tuz-illu man tasha. Bi-yadikal Khair. Innaka ala kulli. Shai-in Qadeer. (III—V. 26)

Translation

1. All that is in the heavens and all that is in the earth declareth the sanctity of Allah, and He is the Mighty, the Wise.

2. His is the Kingdom of the heavens and the earth; He giveth life and He giveth death; and He hath power over all things.

3. He is the First and the Last, the Manifest and the Hidden. He knows all things.

4. Say, O Allah, who possessest the kingdom; Thou givest the kingdom unto whom Thou wilt, and Thou takest away the kingdom from whom Thou wilt; Thou exaltest whom Thou wilt and humblest whom thou wilt: in Thy hand is good; Thou art over all things powerful.

Sayings of the Master Prophet Muhammad

Abu Safwan relates that the Holy Prophet said, "The best man is he who lives a long life and practises virtue." (Tirmudhee)

Jareer relates that the Holy Prophet said, "God does not show mercy unto the man who does not show mercy unto others." (Bukharee)

Ibni Omar relates that the Holy Prophet said, "Moslems are brothers unto one another; so one should not oppress the other, nor should one leave the other in the hands of the oppressor. God satisfies the needs of the man who satisfies his brother's needs. On the day of the resurrection, God will remove the distresses of the man who removes his brother's distresses. On the day of the resurrection, God will hide the defects of the man who will hide the defects of his brother." (Bukharee)

It is related on the authority of Abu Huraira that the Holy Prophet said, "O people, guard against jealousy for jealousy eats up virtue like fire burns the fuel." (Abu Daud)

Abu Dajana relates that the Holy Prophet said, "To live a simple life is included in your faith." (Bukharee)

Abu Huraira reports that the Holy Prophet said, "Wealth does not consist in possessing a large amount of money, the real wealth is the wealth of the heart." (Bukharee)

It is related on the authority of Abu Musa that the Holy Prophet said, "Visit the sick, feed the hungry, and free the prisoners." (Bukharee)

It is related on the authority of Abu Musa that the Holy Prophet said, "The man who remembers and prays to God is like a living man, the man who does not remember God and pray to Him is like a dead man." (Bukharee)

Abu Masood relates that the Holy Prophet said, "It is not allowed to envy anyone; but two persons may be envied. One who has wealth and spends it for the welfare of humanity, and the other who has knowledge and serves humanity with it." (Bukharee and Muslim)

The Existence of God

By

HAZRAT MIRZA GHULAM AHMAD

THE PROMISED MESSIAH AND MAHDI 1836-1908

Of the innate feelings of man, which we see implanted in his very nature, is a search after an Almighty Being to whom he is drawn by a hidden magnetic power acting upon his soul. Its first manifestation takes place with the birth of the child. As soon as the child is born it is led by an instinctive desire to incline to its mother, and, corresponding to the maternal instinct of love, it shows an instinctive impulse of attachment to its mother. With its growth and development of its faculties, this instinct is displayed more prominently. It finds no rest but in the lap of its mother and no peace but in her tender caresses. Separation from her embitters all its pleasure and no blessing, however great, can atone for the pain caused to it by her loss. It has no consciousness but is impelled by instinct to love its mother and finds no quiet and repose but in her bosom alone. The attraction which thus draws the child towards its parent points to the secret magnetism implanted by nature in the soul of man which draws him to his Creator, the true object of adoration. It is this same attraction again which excites the affections of men to tend towards, and their rest in, some external object. Thus we find the principle of attraction towards God distinctly implanted within us and instinctively impressed upon our hearts. The emotions of love, however different the objects which call them forth, are all to be traced to the instinct of "love for the Creator." In fixing his affections upon other objects man seems only to be searching for the real object. He has, as it were, lost something of which he has now forgotten the name and seems to be seeking for it under every other object that comes before him. The attractions of wealth, the charms of beauty and the fascination of sweet and enchanting voices are only so many indications of some greater, nobler and real object of love and of some greater power underlying all these which draws all hearts towards it. But as imperfect human reason cannot comprehend nor the material eye discover this mysterious Being who, hidden, like heat, in every soul, is invisible to all, a true knowledge of His existence has been attended

with the greatest difficulties and blunders have been made concerning His recognition. Superstition and gross credulity have given the homage due to Invisible God to frail creatures and material things. This blunder has been beautifully illustrated by the Holy Quran in a simile where the world is likened to a crystal palace paved with bright glass. Under this transparent floor a strong current of water is flowing. A superficial eye that witnesses the scene mistakes the glass for the water, being unable to attain to the reality and discover the truth. That through which the water is seen is wrongly feared as water itself. Such are the great heavenly bodies which we see in the universe, such as the sun, the moon and the stars, which only reveal the existence of the powerful Being working behind them all. But faulty human judgment bows its head in worship before them under the same delusion as the eye in the above instance mistook transparent glass for water. The Being that manifests itself through these glasses is a thing quite different from the bodies themselves. The polytheist is foolish enough to attribute the work which is done by the great Power to the material things through which that power is manifested. Such is the interpretation of the verse:

"This is not water which thou fearest but a palace floored with smooth glass." (XXVII: 44)

In short, the person of God, although He reveals Himself manifestly is invisible and hidden. The material universe cannot lead us to an undeniable conclusion — to absolute certainty regarding the personality of its Author. The consummate order and perfect arrangement which the material eye discovers in the countless heavenly bodies and the numerous wonders which are disclosed to a thinking mind in nature have never led, and can never lead, to the firm conviction, to the greatest certainty of which the mind of man is capable, that there is a God, the Creator and the Lord of the universe, whose power and knowledge extend over every atom of it. The greatest astronomers and philosophers who have applied their energies solely to those sciences have been involved in fatal doubts and scepticism as to the existence of God. All their knowledge, if it ever led them to draw the conclusion of the existence of a God, could never go further than set it down

among the probabilities. The creation of the sun, the moon and the stars, the order and design witnessed in those orbs which constitute the host of heaven, the consummate laws of order that regulate the universe, the formation of man's body and mind, the marvellous power and wisdom discernible in the government of this universe, no doubt lead all to the conclusion of the probability of the existence of a Creator, but probability does not prove actual existence. This is, in fact, a very low idea and an imperfect knowledge of the existence of God, and there is a vast difference between a probability and a certainty. Unless there is a firm persuasion and a strong conviction that God actually exists, the darkness of doubt cannot be dispelled and true light can never enter the heart. The rational persuasion following from an observation of a plan in the universe can never amount to a certainty and lead to peace and contentment of mind. It is not the wholesome cup of elixir which can wash off every doubt and quench the thirst which the soul of man naturally feels for a true and perfect knowledge of God. The defective knowledge, which is the result of a study of nature, is fraught with danger, for there is in it more of talk than substantial reality.

In short, unless Almighty God reveals Himself by His word spoken to His servants, as He reveals Himself by His work as witnessed in nature, a rational persuasion of His existence, which is the outcome of an observation of His works, is never satisfactory. If, for instance, the doors of a room are all latched from the inside, the natural inference is that there is some one in the room who has bolted the doors. But if years pass away and no sound is heard from within, no voice in response to the repeated cries of the outsiders for years after years, we shall have to change our opinion as to the presence of some one within and ascribe the event to some incomprehensible circumstance. Such is the view of God following from a study of nature and the whole enquiry brings us but to the extremely disappointing result that chances are in favour of the existence of a God who created the universe. The fact is that an enquiry relating to the existence of God can never be complete so long as we consider only one side of the question, the work of God. The effort is simply misdirected which sets before itself the object of discovering the Creator simply from under the heaps of matter. It is a blasphemy against the glorious and living God that, in the midst of all

His creation, He should be likened to the dead body which can only be discovered by digging it out from under heaps of dust. That God with all His infinite wisdom and almighty power should depend upon human efforts in order to be revealed to the world is a shocking idea. God, viewed in this light, can never be the centre of all our hopes and our supporter in all our infirmities. Does God Himself reveal His face to His creatures or are they to seek a clue to His existence for themselves? Does He show us His presence or are we to search for Him? The Eternal and Invisible God has eternally made Himself known by His own clear and blessed voice, "I am," and has thus invited His frail creatures toward Himself that they may seek their support in Him. It is too presumptuous to assert that the Deity lies under an obligation to man because he takes the trouble to discover Him and that, but for man's exertions, He, the Eternal and Immortal King of the universe, should never have been known to His creation. To object to the palpable and conclusive proof of the real existence of God as furnished by His voice on the ground that He must needs have a tongue then, an idea inconsistent with the existence of a spirit such as God is, is groundless and audacious. Has He not created the earth and the countless host of heaven without any material hands? Does He, the all-seeing, not see the whole world without any material eyes? Does He not hear the voice of His servants and yet He has not ears like ours? Is it not necessary, then, that he should speak as He makes, sees and hears? To object to one while admitting others is quite absurd.

If it be said that although God spoke to the generations of men in the past and made Himself known to them by His own clear voice, yet He does not speak now, I say the assertion is wholly groundless. The unchangeable God who spoke in the past speaks even now and blesses with His Holy Word such of His servants as seek Him with all their heart and all their soul. The chosen ones of God even now drink deep at the fountain of His inspiration and no one ever set a seal upon the lips of God. His grace even now flows in abundance and is bestowed upon men as it was bestowed of old. It is true that the revelation of a perfect Law and necessary rules for the guidance of mankind has put an end to the need of a fresh Law to be revealed from the Almighty, and apostleship and prophecy have attained their perfection in the Holy

Person of our Lord and Master, the Prophet Muhammad, may peace and the blessings of God be upon him, but still an access to the sacred fountain of inspiration is not thereby barred. That the Divine Light should have shown from Arabia last of all had also been pre-arranged by Divine wisdom and we can easily discover a purpose in it. The Arabs are descended from Ishmael whom Divine wisdom had cast forth into the wilderness of Paran and thus God cut off all connections of this race with the seed of Israel. Paran (Arabic Faran) means the "two fugitives." It was destined therefore that those whom Abraham had cast off from himself should have had no share in the Law of Israel, as it had been said that Ishmael "shall not be heir" with Isaac. The Ishmaelites had, therefore, been isolated from those who were their next of kin and they had no relations with any other people. It is further apparent that in all other countries we meet with traces of the laws and doctrines preached by the Prophets, a fact clearly indicating that those nations had at one time or other received their teachings from God, but Arabia was quite ignorant of these. So far as the influence of the Prophets was concerned the Ishmaelites were the most backward people. Now this act of a wise Providence could not be purposeless. Why were the Ishmaelites kept aloof from the whole world and cut off from the prophecy of Israel? The conclusion is irresistible. Arabia was destined to be the final scene of prophetic law-giving and the mission of its Prophet was destined to be universal. He came last of all and, therefore, he came for all, so that he might bless all the nations of the earth and denounce the errors of every people. The transcendent knowledge which he gave to the world is perfect on all sides. The heavenly law which he brought down undertook the heavy task of the complete reformation of men without any distinction of creed or color. Its injunctions were by no means meant for a single community like those of the earlier books but it fully dealt with all the stages of reformation suited for any people. It gave a universal code to the world which furnished the necessary guiding rules for the civilization of all men. To root out a few vices from among a particular community had been the object of furnishing a true remedy for the extermination of all sorts of evil and directions for the guidance of all men. Moreover it has described all the steps necessary for the social, moral, and spiritual development of men. It had first to contend with savageness and raise men to the dignity of

social beings by inculcating the rules of society. The next step for it was to preach the higher moral doctrines.

The credit of pointing out the true distinction between natural inclinations and moral qualities is also due to the Holy Quran. But it did not stop with the teaching of excellent morals; it had yet to raise men a step higher; it had to raise them to the perfection of humanity. It not only opened the door to a holy knowledge of God, to a certainty regarding His existence, but actually raised them to spiritual excellence. It enlightened hundreds of thousands of men regarding the true knowledge of God and established them upon a firm basis with respect to the certainty of His existence. It gave admirable directions regarding the three-fold advancement of man which I have discussed above. As the Holy Quran is a comprehensive code of teachings regarding the perfection of man, it has, therefore, asserted its excellence and comprehensiveness. Thus it says:

"This day have I perfected your religion for you and have completed my favours and blessings upon you, and I have been pleased by making Islam your religion" (V: 5).

Now this verse lays down in clear and emphatic terms that religion attains its perfection in Islam, i. e., upon reaching a stage in which, as signified by the word Islam, a person completely resigns himself to the will of God and seeks salvation by the sacrifice of his own self (i. e., his interests and desires) and not by any other method, and does not allow this sacrifice to remain a mere matter of theory but shows it in his deeds and practice. It is to this that the word "Islam" calls attention and all excellences culminate in this point.

The philosophers, therefore, who trusted to their imperfect reason could not discover the true God. A true knowledge of His existence was given by the Holy Quran, the inspired word of God. The holy Word suggests two methods of attaining to this knowledge. Firstly, it teaches the course by adopting which human reason is strengthened and sharpened in deducing the reasons of God's existence from the laws of nature and is protected from falling into error. Secondly, it points out the spiritual method which we shall discuss hereafter in answer to the third question.

Under the first heading it has adduced clear and cogent arguments

appealing to human reason in support of the existence of God. Thus it says:

"Our Lord is He who had given to everything a creation suitable to its nature and then directed it to attain its desired perfection" (XX: 52).

Now, if we look to the nature of all creatures from man downward and consider their constitutions and moulds, we shall find the creation of all things surprisingly adapted to their natures. To enter into any details upon this point would be trying the patience of the audience too much. But everyone can think volumes for himself upon this subject.

Another argument for the existence of the Divine Being is deduced by the Holy Quran from His being the cause of causes or the First cause. Thus it says:

"And the whole system of cause and effect ends with thy Lord" (LIII: 43).

This argument is based upon the natural order of cause and effect which pervades the universe. The growth of so many sciences is the result of the universal dominion of this order over every part of the world and important laws and principles have been developed out of it. Every cause, which is not itself primary, may be traced to some other cause and this to another and so on. But as the series of cause and effect, taking its rise in this finite world of ours, cannot be infinite, it must terminate at some point. The final cause is, therefore, the Author of the Universe. It is to this final or first cause that the verse quoted above calls attention.

Another argument for the existence of the Divine Being is thus described by the Holy Quran:

"The sun cannot overtake the moon, nor can the night (which is ruled by the moon) outstrip the day (which is ruled by the sun); and all the luminaries move in their own orbits" (XXXVI: 40).

Had all these heavenly systems no designer they would soon have been disorganized and ruined. The vast masses of matter rolling in space without disturbing each other's motion demonstrate contrivance and design by the regularity of their motions and hence the designer. Is it not surprising that these innumerable spheres thus rolling on from time immemorial do neither collide, nor alter their courses in the slightest

degree, nor show any waste or decay from their constant motion? How could such a grand machinery work on without any disorder for numberless years unless it were in accordance with the intention and contrivance of a Supreme contriver? Alluding to this consummate Divine Wisdom, Almighty God says elsewhere in the Holy Quran:

"All things pass away, and what abideth for ever is the face of thy Supporter, the Lord of Majesty and Glory" (LV: 27).

Now if we suppose the earth reduced to nothing and the heavenly bodies all brought to destruction and the whole material universe made non-existent, still reason and conscience require that something should remain, after everything has thus been reduced to nothing, which should never die out nor be ever subject to change or decay. Such a Being is God who brought everything into existence from nothing.

In another place, the Holy Quran adduces the following argument in support of the existence of God:

"When the Lord God said to the souls: 'Am I not your Lord?' They said: 'Yea: we do bear witness'" (VII:171).

In this verse Almighty God relates in the form of a dialogue a characteristic of the soul which He has implanted in its nature, that it is not in the nature of soul to deny the existence of God. The Atheist rejects the existence of the Divine Being, not because his nature revolts against it but because he thinks that he has no proof of His existence. Notwithstanding this denial, he would admit that every effect has a corresponding cause. No sane person in the world holds that a certain disease for instance is not attributable to any cause. A denial of the system of cause and effect overthrows all principles and all sciences. All sorts of calculations which determine the times of eclipses, storms, earthquakes, etc., and all other inferences would become impossible if every effect were not due to a particular cause. A philosopher therefore, though denying the personality of God, cannot dispute the existence of the first cause as he cannot reject the whole system of cause and effect. This is virtually an admission of the existence of God. Besides this, if a denier of the existence of God be made senseless so that he may be utterly unconscious of the low desires and motives of this world and solely under the direction and guidance of a higher Being, he will in this state admit the existence of God as experience has so

often proved. The verse above quoted thus tells us that a denial of the existence of God is persisted in only so long as the lower desires of man have the upper hand and that pure nature is strongly impressed with the fact of the existence of a Divine Being.

Islam and the Liquor Question

By SUFI M. R. BENGALIEE

The western world is groaning under the curse of intoxicating drink. The children of the so-called light and civilization fully recognize the baneful effects of drinking and appalling conditions that prevail in the occidental world. As a result, they realize that intoxicating drink is one of the factors that are expediting the downfall of the western civilization and sounding its death-knell. Gladstone, the Prime Minister of England, said, "The combined harm of the three scourges—war, famine and pestilence is not as terrible as that of wine-drinking."

About twelve years ago, the United States of America passed the Prohibition Law in order to rescue the country from the clutches of this devastating curse. They have had a bitter experience. To their utter confoundment, they have discovered that the Prohibition Law has totally failed in exerting any wholesome influence in checking the crimes of drinking. On the contrary, during the period the Prohibition Law has been in force, crimes have enormously increased. So, a large portion of the population of this great republican country are trying their best to effect the annulment of this law.

The following editorial remarks of the Chicago Herald and Examiner throw a strong light on the subject:

"The question, 'Does prohibition prohibit?' is answered impressively in the negative in a report just issued by the Columbia University press. It embodies the results of systematic investigations over a long period by Dr. Clark Warburton. He finds that while the per capita consumption of beer has diminished since prohibition went into effect, the per capita consumption of wine increased over 70 per cent in the years 1927 to 1930, compared with

the years 1911 to 1914. Comparing the consumption of spirits, the increase of the later over the earlier period amounted to 10 per cent.

"The report is illuminating in its disclosure of the extent of the traffic in alcoholic liquors measured by expenditure.

"The total expenditure for alcoholic liquors in 1929 was \$5,000,000,000 and in the depression year of 1930 it did not fall below \$4,000,000,000.

"The report finds that prohibition did not contribute to increased purchases of automobiles, radios, household equipment or other consumers' goods during the period of prosperity from 1923 to 1929; and had no discoverable effect in the stimulation of savings deposits, life insurance or deposits in building and loan associations. These are interesting results. They show to what proportions an outlaw industry can grow, and how feeble are the restraints of an unenforceable law." (July 29, 1932—Editorial Page)

As a striking and vivid contrast, we see the power of Islam in removing the evils of drinking. Early in the 7th Century of the Christian era, when Islam came to Arabia, the people of that country were enslaved to this great evil. They were accustomed to drink regularly five times a day. Islam came to the scene and vetoed all intoxicants. Never again has drinking been prevalent in a strictly Moslem Society. Such is the power of Islam. Dr. A. W. Martin says in his famous book, "The World's Great Religions": (pg. 183-184)

"Conspicuous in the ethical teaching of Islam is abstinence from intoxicating liquor. . . . Drunkenness is the vice most to be feared in tropical countries and Muhammad's opposition to Christianity was based, in part, upon its failure to put an absolute veto on the use of intoxicants, the New Testament furnishing abundant warrant for indulgence. Ex-president Eliot of Harvard University took the ground, in a late address, that Mohammedanism is a better religion than traditional Christianity for the African tribes because of the stress which Islam puts upon total abstinence. General Lew Wallace, for twenty years a resident of Constantinople, declared that while Christian drunkards were to be seen every day, he never once saw an intoxicated Mohammedan."

Why I Became a Moslem

By

HAZE HURD (ABDUL HAMEED)

I was born on January 30, 1876, and was raised by Christian parents. I became interested in the subject of Religion at the age of fifteen. My father advised me to read the Bible, which I did and found it a great study. I began to seek after history and other books and it did not take me long to find out that our Bible taught one thing and our people taught and practised another. I began to make investigations of other denominations of Christianity to see if they were any nearer the true teaching of our Bible than my own which was Baptist. I went on until I had examined all of our popular faiths in the Christian world; and the more I studied the more confusion I found until I came to the conclusion that if all or any of our Christian faiths represented God, then it would be better for me not to attach myself to any of them for they all were in a horrible mess of confusion. I could not understand the doctrine of the Trinity (Father, son and Holy Ghost), and I could not find anyone that was able to explain it to me. The Bible taught one God, the Creator of all. I began to study many other writers on the subject of religion and I became more firm in my own conviction that there was a God who created all things, but it has been so long since we heard from Him that we have strayed away from His teachings and fell into a mess of confusion.

In 1906, some missionaries of the Church of Jesus Christ of Latter Day Saints came through our country preaching that God had revealed Himself anew to Joseph Smith and had commissioned him to be a Prophet to the people in last days, so my heart was lifted out of the mire, and my hopes were bright. Then I studied their books and found their God to be an exalted man, and that Joseph Smith would become a God to their generation. I gave up the study of the followers of Joseph Smith.

I became convinced that my own conception of God was as good as any other man's. On July 4, 1912, I began to preach what I believed from my own studies of the Bible. All went well for a time until I was

ordained to preach. Then I was confronted with the job that I must not preach certain things I had found in the Bible. Finally, I quit preaching and settled down to wait. A man, Mr. William Lockridge, invited me to a Moslem meeting. I went and met Sufi M. R. Bengalee, M. A., the Moslem Missionary to America. I heard his lecture. The spiritual truths that he propounded in his engaging way highly impressed me and went straight to my heart. I became profoundly interested in Islam. I invited the missionary to my house. He agreed to come to my house during his next visit to our city (Indianapolis). I began to study and prepare for a talk with him. Upon his next visit which was on December 12, 1931, Sufi M. R. Bengalee came to my house with a few friends. We discussed religion for four full hours and I was convinced of the Truth of Islam. It was a great revelation to me that the Moslems, instead of rejecting the founders of other faiths, respect and believe in all of them. They do believe in Jesus also, only in the right way that he was a man and a great prophet of God. I found that Islam is the embodiment of all religions, purified of all the corruptions that have gathered into them.

I went to the mission on December 13, 1931, and embraced the faith of Islam. I found it to be the Religion of Peace and I accept all the Prophets of God, and I believe Muhammad to be the Master Prophet; and the Promised Messiah, the founder of the Ahmadiyya Movement to be his rightful successor, the true Prophet of God at the present time. I am proud that I have found and embraced Islam. It is my heart's desire to contribute my services in any way possible to further the Cause of the Holy Faith.

I have written this in my own way and will bring it to a close with the prayer, "May God bless our Prophet and the religion of Islam; may God send it forth until all men come into the light of Islam and the peace of God shine forth from every heart on earth, and until the angels declare peace on earth and good will to men."

We acknowledge but one motive—to follow the truth as we know it, whithersoever it may lead us; but in our heart of hearts we are well assured that the truth which has made us free, will in the end make us glad also.—Adler.

Some Press Notices

FRIENDS INTELLIGENCER

Philadelphia, Pennsylvania

February 20, 1932

Abington Friends' Meeting at Jenkintown, Penna., has been holding an interesting symposium this winter, having for their Bible Talk speaker each month a representative of some other faith than ours to discuss his own religion. The most recent speaker was Sufi M. R. Bengalee, a Moslem from India, head of the missionary movement of Islam in America and editor of the *Moslem Sunrise*, a magazine devoted to the exposition of the faith of Islam.

Mr. Bengalee makes a striking appearance in a Friends' meeting house in his native costume, bright green turban and dark, bearded countenance. He has an attractive manner of speaking, his English is perfect with practically no trace of accent and his material well organized and well presented.

I think most Friends were surprised to discover that this alien religion founded by Mohammed has in it much which accords with the views held by advanced Christians.

Mr. Bengalee explained that the word Islam means peace. But the Moslem believes in the justification of fighting in self-defense. Moslems put strong emphasis upon democracy and equality, having no hereditary offices or authority. They recognize that all religions are basically one, and they accept the spiritual importance and leadership of all the great prophets, not only Mohammed but also Jesus, Buddha, Confucius, and the rest. Mr. Bengalee's talk gave Friends an entirely new conception of Islam and I am sure brought them into a close feeling of sympathy and good-will toward the people of that faith.

On Monday Mr. Bengalee addressed the pupils of Abington Friends' School and also those of Cheltenham High School. Monday night and Tuesday morning he was a guest at Pendle Hill, where he discussed

with them the minority problem of India with especial reference to the Moslem-Hindu situation.

CHILTONIAN — THE SCHOOL MAGAZINE

Chiltenham Township High School
Elkins Park, Pa., near
Jenkintown, Pa.

MOHAMMEDAN VISITOR TALKS OF NATIVE LIFE

Chants Psalm From Koran

A pleasing program came to the student body on Monday, February 8, in the advent of a native of India, Sufi Bengalee. At the request of Mrs. H. Taylor, President of the School Board, who heard him in one of a series of lectures given at the Abington Friends Meeting House in Jenkintown, he gave a talk about his home-country.

The audience observed the speaker in a native costume with a gorgeous green turban and a dark beard. All sat quietly with pleased astonishment when he clasped his hands above the desk and with a true native air chanted a Moslem Psalm from the Mohammedan Book, the Koran. He proceeded with fervor to explain the continuity of the civilization of India over a period of six thousand years. In a very interesting manner, he told of the wonderful country and the famous people of his land. Answers to the questions of curious students and advice to them concluded his talk.

THE SPRINGFIELD UNION

Springfield, Massachusetts

February 17, 1932

DR. BENGALÉE ARRIVES IN CITY, FIXED IN PURPOSE OF SPREADING ISLAM FAITH

Indian Missionary Firm in Belief That Depression as Noted in U. S. Could Have Been Avoided Under Such a System as Islam's.

Seeking to spread the gospel of Islam Dr. Sufi M. R. Bengalee, M. A., missionary from India, arrived in Springfield yesterday, his first visit to this city. The missionary is leader of the Ahmadiyya movement for the United States and has been preaching in various parts of the country for three years, organizing chapters in various cities and towns.

Bengalee, a graduate of Punjab University in India, was selected several years ago as missionary to the United States, by leaders of that movement in India. He is editor of the Moslem magazine, "The Moslem Sunrise."

The Ahmadiyya movement was founded by Ahmad, a Mohammedan of India who is regarded by his followers not only as a reinterpreter and reviver of Mohammedan ethical teaching in its purity but as the "promised Messiah and Mahdi and expected messenger of all nations." The movement is open to all people, and while this city has approximately 75 Moslems, according to usual procedure other groups have showed considerable interest.

Briefly explaining his work, Dr. Bengalee said last night, "Followers believe in only one God and think He sent prophets to all lands and at different ages. We believe that Ahmad is the prophet of the age and that he has brought Islam back to its original purity." He added that Moslems believe in Jesus Christ and prophets such as Moses, Abraham, Buddha and Confucius but did not deify them.

Dr. Bengalee will be in Springfield for about a week, and is expected to address several meetings of his followers. He is of slight build, dresses according to the custom of his native country, speaks faultless English, and is quiet and reserved.

The business depression could have been avoided if the United States was under the economic system of Islam said Dr. Bengalee. He pointed out that there are three characteristics of the Mohammedan economic system, the law of inheritance, the 2½ per cent tax on surplus money of the people by the Government and the prohibition of interest charges on loaned money.

Dr. Bengalee contends that commerce could be successfully carried on in accordance with this third characteristic as the Moslems before the industrial revolution carried on most of the commerce.

Islam, said Dr. Bengalee, is the religion which is wrongfully called Mohammedanism. The word itself means peace and resignation. A few of the specific peculiarities of Islam are: Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status; absolute veto on all intoxicants; solution of economic problems; the furnishing of humanity with the noblest practical ethics; the promotion of science and education. Obligatory duties of Islam are daily prayers, fasting in the month of Ramadan, fixed almsgiving and charity, and a pilgrimage once in one's lifetime, provided circumstances allow.

CLEVELAND PLAIN DEALER

Cleveland, Ohio
June 25, 1932

SEEKS CONVERTS TO ISLAM HERE Mohammedan Missionary Also Wishes to Correct Wrong Ideas on Religion.

Armed with nothing more than a briefcase full of newspaper clippings and pamphlets on religion, Sufi M. R. Bengalee yesterday explained his mission of converting Americans to Islam.

"In reality his mission is twofold," said Sufi Bengalee. It is to convert, but it is also to correct many wrong impressions of his religion that have gained currency through centuries of repetition.

The belief that his religion converts through the sword, for instance, is the most common misconception, he said. Another is that Mohammedanism is the name of his religion.

"Islam," says Sufi Bengalee, "is the true name of my religion, and Islam means peace and resignation."

"Mohammed did resort to the sword, but only when driven to it in self-defense after years of persecution.

"One of the teachings of the Quran (Koran) is that there must not be any

and of forcing in religious matters."

"The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete resignation to the will of God.

"Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha and Confucius. Islam represents completion of the mission of all the prophets from the earliest dawn of history; teaches that all the prophets came with one and the same mission. Thus Islam establishes peace between religions."

Sufi Bengalee, who took part in the Fellowship of Faith meeting at Trinity Cathedral last Wednesday evening, makes his headquarters in Chicago. He has been in this country three years. Islam has missions in 22 large American cities, he said.

Sunday at 10:45 a. m. he will talk on "The Faith of Islam" at the Universal Temple in the Recital Hall of Carnegie Hall, 1220 Huron Road S. E.

"DHARMA" (Journal of All-World Gandhi Fellowship)

New York City, New York

January-June, 1932

FELLOWSHIP OF PRAYER

A prayer meeting for the success of the Disarmament Conference was organized by the Fellowship of Faiths at their headquarters, 105 East 22nd Street, New York City, on February 1, 1932. Prayers were offered by Baha'i, Buddhist, Christian, Hindu, Jew and Moslem, in Persian, Japanese, English, Sanskrit, Hebrew and Arabic. We give below an extract from the inspiring prayers, with the name of the worshipper.

By Sufi M. R. Bengalee, the Moslem Missionary in America:

Oh, Allah, Lord of the universe, the Merciful, the Beneficent, the Master of the day of judgment, Thou art Peace, all Peace emanates from Thee! There is no Peace save in Thee. The Path which leads to Thee is called Peace (Islam). Thy kingdom has been described in Thy Holy Book as a place where the inmates will greet one an-

other by the joyous greeting, Peace, Peace, Peace.

O Lord, let Peace reign throughout the world. Let the nations of the earth cease to fight with one another and live in peace, unity, harmony and brotherhood. Let all nations and races, without any discrimination of caste, creed, color or country form one brotherhood. Let Thy kingdom of Peace, unity and brotherhood come to the earth for ever and ever. Amen!

THE MORNING CALL

Allentown, Pennsylvania

February 28, 1932

INDIA NATIVE LECTURES HERE

Large Audience Hears University Graduate in Labor Temple.

The Ahmadiyya movement in Islam was explained last night to a large assemblage that filled the Labor Temple at Sixth and Chestnut Streets to hear a lecture on the subject as presented by Dr. Sufi M. R. Bengalee, M. A., a native of India and graduate of Punjab University there.

After explaining the movement, Dr. Bengalee spoke on the economic situation and described how, through the doctrines of Islam, such depressions as the existent one could be prevented.

Dr. Bengalee described Islam as often being wrongly called Mohammedanism and described the Ahmadiyya movement as having been founded by Hazrat Mirza Ghulam Ahmad who is acclaimed as the expected messenger of all nations. The movement represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose direction the movement has established missions in many parts of the world.

Dr. Bengalee has been engaged as a missionary in this country for the past three and a half years and during that time has opened many missions and organized many chapters of the faith in various states of the union. His visit to this city yesterday was his first visit to this section. He expects to remain here for several days with

the expectation of organizing a chapter of the movement here.

THE INDEPENDENT SPIRITUALIST ASSOCIATION CHURCH

BULLETIN

Grand Rapids, Michigan

May, 1932

Sufi Bengalee of India, a missionary for the religion of Islam, gave two addresses at the Church of Truth, in Grand Rapids, Michigan. The words of wisdom, spoken with religious fervor and sincerity, reached all and impressed all who listened that he was a true disciple and one called by God to preach. His topic was "There Is Only One God." Four hundred listened and were benefited.

THE DETROIT NEWS

Detroit, Michigan

June 15, 1932

RACES, COLORS AND CREEDS JOIN IN FAITH FELLOWSHIP

Islam and Israel, Christian and Hindu, are one in the conviction that it is only through faith in God and through the brotherhood of humankind that man may conquer fear.

To this they testified Tuesday night at the first mass meeting sponsored by Detroit's newly organized Fellowship of Faiths, a movement seeking to achieve neighborliness and understanding between creeds and faiths and races and nations.

The meeting was held in St. John's Episcopal Church, which was too small for the crowds. Part of the overflow was cared for in the chapel on Vernor highway, and each of the speakers in turn addressed this group. Many others had to be turned away.

Three of the speakers represented divisions of Christianity—Protestant, Catholic, and Negro. Three others spoke for Mohammedanism, for Judaism and for the faith of Gandhi. The essence of each brief talk was that only when a sense of brotherhood, growing out of a conviction of the Fatherhood of God, has been achieved will fear be driven out of the hearts of men.

Sufi Mutiur Rahman Bengalee, M. A., a Mohammedan, said that the service of God, meaning obedience to His commandments

and regular, constant prayer, coupled with the service of humanity without distinction of race or creed or caste or color, or country, is the secret of the conquest of fear.

THE CLEVELAND PLAIN DEALER

Cleveland, Ohio

June 23, 1932

FAITH FELLOWSHIP

Eighteen hundred attended Trinity Episcopal Cathedral last night, prayed the prayers of many religions, and heard six speakers of different faiths, as Cleveland held its first Fellowship of Faiths.

The senior choir of fifty from St. James' A. M. E. Church opened the services with a group of Negro spirituals. Sufi Mutiur Rahman Bengalee, M. A., editor of the Moslem Sunrise, in his dress of green turban and long, gray robe, half-chanted, half-sung the Mohammedan call to prayer, first in Arabic and then in English.

The only means of winning freedom from fear is to make a complete resignation of yourself to the will of God, thereby obtaining salvation, Bengalee said.

"You must devote all your faculties to the will of God, to the service of God and the service of man," he said. "The faith of Islam, which you mistakenly call Mohammedanism, has always taught the democracy of all colors and all castes."

THE CLEVELAND PRESS

Cleveland, Ohio

June 23, 1932

2000 MEET AT TRINITY. AGREE FAITH IS ALLY

The Moslem call to prayer, echoed through the vast cathedral as Sufi Mutiur Rahman Bengalee ascended the pulpit. "Obedience to commandments and sincere praying give the Moslems health, courage and confidence with which to combat fear," he said.

"The holy Koran, Moslem scripture, says 'he who makes complete resignation in God is rewarded by God and knows no fear,'" he said. "Equality of man is the doctrine of Mohammed. King and slave, rich and poor, stand side by side, shoulder to shoulder."

To Our Readers

The unusual lack of funds compels us again to publish two issues of the Moslem Sunrise under one cover. We will have to continue this policy until conditions become better. A little attention and sincere effort, on the part of the well-wishers of this beloved Harbinger of Truth in increasing its circulation, would greatly help us to make the journal a regular publication. The editor sincerely trusts that all lovers of Truth will do their best in that regard so that the light and lustre of Islam may be shed through this magazine all over the world, and throughout the length and breadth of this country particularly.

We publish below the names of the donors for the Moslem Sunrise. We are deeply and sincerely grateful to them. It is our earnest and constant prayer that Allah may grant them the best rewards — here and hereafter:

1. Sayyed Abdur Rahman, Detroit, Michigan	\$10.00
2. Mr. Fazlur Rahman, Detroit, Michigan	5.00
3. Brother Abdur Rasheed (Dock Robinson), Detroit, Mich. ...	3.00
4. Mr. Zamir Kahn, Detroit, Michigan	2.00
5. Mr. Omar Cleveland, Chicago, Illinois	5.00
6. Sister Saeeda (Mrs. Mamey Holliday), Chicago, Illinois	5.00
7. Sister Saleha, Chicago, Illinois	10.00
8. Brother Omar Khan (T. Blunt), Chicago, Illinois	10.00
9. Mrs. Abdul Khaleque, Chicago, Illinois	5.00
10. Mrs. Williams (Sister Azeema), Chicago, Illinois	2.00
11. Brother Shareef Ahmad, Chicago, Illinois	5.00
12. Mr. Carswell (Brother Abdullah), Chicago, Illinois	5.00
13. Mr. B. A. Malik, Chicago, Illinois	3.00
14. Mrs. E. Thomas (Sister Kareema), Chicago, Illinois	1.00
15. Mrs. Augusta Atkinson, Coulterville, California	5.00
16. Mr. Aldul Kaleque, Chicago, Illinois	3.00
17. Mr. Sulaiman Kazem, Dowagiac, Michigan	5.00

The Conquest of Fear

(A Short Address)

By

SUFIM. R. BENGALÉE

From the earliest dawn of history, fear has been the heritage of man. Man has been the victim of fear in all ages and in all countries. It is like a chronic, insidious disease. We always carry on our minds a heavy load of apprehension, anxiety and the fear of losing something. Islam recognizes this important aspect of human nature and furnishes us with weapons with which to make the conquest of fear.

The Holy Quran says:

"He who makes a complete resignation of himself to the will of God attains salvation. He is rewarded by God and there shall come no fear upon him, nor shall he be grieved." (II: 106).

"Those who have true faith in God and are steadfast in their faith, the Angels of God descend upon them and say, 'Fear ye not, neither be ye grieved, but rejoice that for you is the Kingdom of God which has been promised to you'." (XLI: 30).

According to these verses, firm faith and implicit trust in God, and a life of resignation to, or in conformity with the will of God are the only means of winning freedom from fear. By such a life I mean that a person devotes all his faculties: physical, intellectual, and spiritual, to work out this Divine Plan. His hands and feet, his mind and brain, his honor, wealth and comfort, all that is in him, from head to foot; so much so, that even his intentions, his thoughts and passions follow the will of God. His limbs become the limbs of God. The same truth has been expressed in the Holy Quran in these words:

"Verily my prayers and my sacrifices, my life and my death are for the sake of manifestation of the glory of God." (VI: 163).

God says addressing the Holy Prophet Muhammad, *"O Muhammad, whatever thou castest, not thou but God has cast."* (VIII: 17).

This life of the Divine Will may be attained first, by the service of God and second, by the service of Man; two sides to the same shield. By the service of God I mean obedience to His commandments and prayers and contemplation of God.

The Master Prophet Muhammad conquered his fear through prayers. He secluded himself in a mountain cavern and devoted his time in prayers and supplication to God, and in contemplation of the Almighty. At the age of forty when he was called upon to do his duty in society for the service of humanity he could not spend most of his time in prayers like he formerly did. But yet, every day he spent at least one-third of his time in offering prayers. He made it an obligatory duty for his followers to observe prayers five times every day for the conquest of fear. So a good and pious Moslem, in addition to his five daily prayers, gets up from his sleep and offers prayers to God at the dead of night when the whole world is in the lap of sleep.

Regular, constant and sincere prayers give us strength, courage, heroism, will power, and self confidence. Prayers give us that rock-like trust and faith in God — a faith which cannot be shaken by the winds of calamities and the storms of disasters.

As regards the service of humanity, God commands us in the Holy Quran (Ch. XCI): that we must take lessons from the sun and its brightness, from the moon which follows it, from the day when it shows its splendor, from the night when it is dark, from the heaven and from the earth. In other words, just as the sun, moon and all heavenly planets of the whole Universe are serving humanity without making any distinction of caste, color, or country; so also, must we serve the cause of humanity without any tincture of selfishness, with the unlimited love of a mother for her children.

There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing that God has judged good for us that He has not given us the means to accomplish, both in the natural and the moral world.—Burke.

Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would enoble, and our interest in all that would enrich and beautify our life.—Phillips Brooks.

Think how many times thou hast been mistaken in thy own judgment and learn by that experience not to be positive and obstinate.—Fuller.

Light of Islam

By

OMAR CLEVELAND

Thirteen hundred and fifty years ago, Islam was proclaimed to the world by Muhammad under the most trying conditions. The world is bigger and better, and mightily advanced spiritually by the part he played in its glorious history. He inspired those who follow to nobler manhood and higher ideals.

The name, Muhammad, is the mightiest on earth, mightiest in the cause of civil liberty — mightier still in moral reformation. To him, the Holy Quran — the Word of Allah — was revealed and it has come down to us through the centuries unblemished and undefiled; a monument and a guide to all that is highest and noblest in the hearts of men.

Some Christians have striven to belie its divine origin, but like the ants burrowing beneath the pyramids in their attempt to overturn them, they will find themselves buried beneath the folly of their madness. That attitude has perhaps greatly benefitted the Moslems, for they have been brought to one mind and purpose. A new vigor of common counsel and common action has been revealed to them. A new light shines about them. The great duties of a new day awaken a new and greater spirit in them. In Islam they feel an assurance of an endless and shadowless eternity in its undying truth, beauty and simplicity. It is strict rationalism and a religion of nature. Islam recognizes no priesthood, but permits each soul to rise to its creator without the intermediation of preacher or priest.

It shows beyond doubt that it is the spirit in prayers and the absolute submission to the will of Allah that count. Besides this, tolerance and democracy stand unrivalled. Islam has never employed a proselyting force protected by the navy or marines, nor has it ever held an inquisition or lynching to retain its members or converts.

The proselyting power of Islam is extraordinary, and its hold upon its votaries is even more remarkable. Throughout history there

has been no single instance where a people, once become Moslem, has ever abandoned the faith. . . . Every Moslem is a born missionary and instinctively propagates his faith among his non-Moslem neighbors. The quality of this missionary temper has been well analyzed by Meredith Townsend. 'All the emotions which impel a Christian to proselytize,' he writes, 'are in a Mussulman strengthened by all the motives which impel a political leader and all the motives which sway a recruiting sergeant, until proselytism has become a passion, which, whenever success seems practicable, and especially success on a large scale, develops in the quietest Mussulman a fury of ardor which induces him to break down every obstacle, his own strongest prejudices included, rather than stand for an instant in the neophyte's way.' " (The Rising Tide of Color by Lothrop Stoddard—Pg. 65)

While we render thanks for these things, let us pray to Allah, in all humbleness of spirit, that we may always look to Him for guidance; that we may be kept constant in the spirit and purpose of service, that by His grace our minds may be directed, and our hands strengthened in bringing into being a world ruled by friendship and good-will.

Some of Islam's Contributions to Western Civilization

By MISS NINA STAUFFER

The annals of history are filled with glowing accounts of the Great Christian Crusades, which were made to the Holy Land during the Middle Ages. No history of northern and western Europe would be complete without the colorful narratives of that era.

The gallant knights and their deeds have long been used in song, story and drama. Every period of literature since those unique expeditions were made has brought forth some phases of the exploits of the royal orders of the Knights of St. John of Jerusalem, Knights Templars, Hospitallers, and others during their sojourn in the Holy Land.

The dramatic incidents of that age have been portrayed so often and so delightfully for the fanciful imaginations of the people in general, that the world has lost sight of the many contributions to western civilization which those historical crusades introduced.

Before the first Crusade which was organized in the year 1096, some shreds of Arabian learning had penetrated the darkness of Western Europe. A few zealous scholars, who had made their way from Cordova, the seat of learning in Spain during the reign of the Moors, brought with them scraps of knowledge of science, commerce, literature and art; but this light of learning was so meagre that it merely made a flicker in darkened Europe.

As early as the year 975 the present arithmetical notation was introduced into Europe by the Saracens; but it remained for the Crusaders to throw open the doors of learning and to promulgate the Islamic culture into an almost barbarian world.

As late as 1095 when Peter the Hermit began preaching against the Turks, the Gothic architecture, the pride of Western Europe's civilization had not yet made its appearance. Nor did it appear until four years after the First Crusade had begun; so it is natural to believe that the journeys through the Byzantine Empire and on into Jerusalem, had some influence on its origin.

So great was the effect of Islamic learning on these expeditions, that less than a century after the First Crusade, Abu Bekribn Tophail, an Arabian philosopher, became known in Europe, along with the poet Hariri also Averroes another Arabian philosopher had introduced the logic of Aristotle into Europe. It was also about this time that historians and chroniclers became known in Europe, and a revival of the study of Civil Law was made.

It was probably after Richard, Coeur de Lion of England, had made the truce with Saladin, the great Moslem general, which ended the Third Crusade that the greatest influence of Islamic culture was felt in Europe. Richard I spent several years in the Holy Land, and during his life among the Moslems, he observed that they could amuse themselves in other ways than by fighting, eating and drinking; also that they had utensils with which they ate their food. He noted that they were courteous toward one another and that they seemed to have a profound knowledge of books.

So great was Richard's interest in the refined habits of the Moslems that he tried to arrange a marriage between his sister and one of Saladin's leaders, one of the most cultured gentlemen of Islam. Thus he thought that the culture of Islam would be more readily adopted in England.

The chronicles of Richard are filled with his observations of the Moslems and their mode of living.

Accordingly a few years after Richard's return to Europe, the University of Paris came into prominence, Cambridge University was founded, and various other universities flourished throughout Europe. This date marks the rapid advancement of learning in

Europe and the beginnings of the general culture which was to come later.

To become specific in narrating the influence of the Crusades on western civilization, it will be noted that the mind of Europe was greatly expanded and the general manners of the people were greatly refined. The knowledge which the Crusaders brought back with them to Europe excited a spirit of geographical research and adventure. In addition all Europe became interested in promoting improvement in the arts and sciences and a keen interest in the revival of ancient learning and in the progress of liberty was instigated.

The highly developed civilization of Islam was the true instrument which broke the span of Europe's Medieval darkness and incited the first interest in the modern civilization of the western world. Yet the people will continue to sing and to dramatize the vain deeds of the chivalrous knights, forgetting that it was Islam which contributed the learning whereby these deeds were recorded.

My Impressions of Qadian

The Centre of the Ahmadiyya Movement in Islam

By ABDULLAH R. SCOTT

Being the first British Ahmadi Muslim to visit Qadian, the birth-place of the Holy Founder of the Ahmadiyya Movement (peace be on him), I feel it my duty to try and give my countrymen some idea of this holy place through this article.

MY ARRIVAL

After changing trains at the picturesque station of Batala, I arrived two hours later at the small but pretty station of Qadian with my son on the 9th of May, 1931.

The station is about three-quarters of a mile from the town in a north-easterly direction. Just outside there were several tongas (sort of jaunting cars) standing. We were conveyed by one of these to the special guest house where our luggage was taken upstairs by the servants, and every effort was made to insure our comfort.

THE GUEST HOUSE

The special guest house is a fairly large building with three rooms downstairs, two rooms upstairs, a bathroom and lavatory. About two hundred yards further along the road there is another guest house and behind this is a large kitchen and bakery. These

are controlled by one of the secretaries to Hazrat Khalifatul Masih II, the Head of the Ahmadiyya Community, and his assistants. The former, now and again, makes a round of the guests inquiring whether they have any complaints about the food, etc., and to see if any improvement can be made. They are always ready to serve you to the best of their abilities.

Daily about three hundred men and women are entertained in the guest house. Also at the time of the Annual Gathering in December between 17,000 and 20,000 persons are provided with the board and lodge for a period of three to four days. Again, during the Easter holidays, delegate-representatives from the different Ahmadiyya Anjumans all over the world attend the Ahmadiyya Conference to discuss the programme of work for the whole year and to consider the necessary items of the budget. The conference is purely representative. Like those of the Annual Gathering, these people also remain for a period of three to four days and the necessary arrangements are made for them.

Besides these, orphans, widows and poor men are also maintained.

THE TOWN OF QADIAN

The town of Qadian has an area of approximately two miles square with a population of over seven thousand.

Although a few years ago it was only a small village, many houses have recently sprung up and are steadily increasing through outsiders taking up their abodes in the place where all their hearts and souls are centered. The houses are built of strong red bricks and cement and the main road is made of the same material. The inhabitants are very simple both in dress and food. They are also very hospitable and always cheery and courageous.

In the Holy Quran, paradise is described as being a place wherein there will be no sorrow, fear, back-biting, quarrelling, etc., and everyone will greet each other with the words "As-salamo-Alaikum" (peace be on you). Here also in Qadian you find similar conditions prevailing. During the two months I have been here I have never seen or heard of any one quarreling, fighting or back-biting. Everyone greets each other with the greeting of "As-salamo-Alaikum" (peace be on you).

Besides the Ahmadis, there is also a goodly number of Sikhs and Hindus who carry on their religious rites without any sense of trouble from the Ahmadis whom they admit to be very peaceful and hospitable towards them even in these days of discord which is prevalent all over India between the Hindus and Muslims.

Drinking intoxicants is a thing unheard of even amongst the non-Ahmadis of the town and cigarette smoking in public is non-existent. The people of Qadian, although of a religious turn of mind, are also very keen on gardening which requires an outlay

of a good amount of money in this soil, and many gardens are to be found in this small town. Here you find the word and work of God working in conjunction with each other and not in opposition as the scientists would have us believe. In the northern parts of the town there is a fair-sized bazaar where many kinds of necessities are sold.

MEDICAL AND SANITARY ARRANGEMENTS

Considering the rapid growth of the town and financial difficulties, the sanitary arrangements on the whole are fairly good, although of course, there is much room for improvement which will come in good time with the increase of the budget.

There is a prophecy of the Promised Messiah (peace be upon him) that the town of Qadian would extend to the Biyas, a river twelve miles off from the town towards the east, and its gradual fulfilment is plainly visible.

The roads are swept and the drains washed daily and all refuse taken away each morning in carts.

A new slaughter-house has been built in order to cope with the increase of meat consumption. The Small Town committee manages all municipal affairs.

There is a fairly large hospital known as the Noor Hospital (named after the first Khalifa-tul-Masih, Hazrat Hakeem Maulvi Noor-ud-Deen Sahab—May God be pleased with him). It consists of one general ward, two private wards, operation room, laboratory, dressing room, consulting room and dispensary. There is also a nice garden and sturdy trees in the compound. Besides the people of Qadian, outsiders from the surrounding villages come here for treatment, including Sikhs and Hindus. The hospital is under the very able charge of Dr. Hashmatullah Sahib and his very energetic and attentive staff.

I had reason to personally experience the conditions prevailing in the hospital due to the fact that my son fell ill on the day after our arrival at Qadian. During his illness he was given the best of attention, and Dr. Hashmatullah Sahib treated him as he would have done his own son. He was given very costly medicines, and as the disease proved obstinate the medicines were changed from time to time and several other doctors were called in for the purpose of consultation as to the real diagnosis of my child's illness. Eventually through the Grace of Almighty God and the prayers of Hazrat Khalifa-tul-masih, my son recovered after a period of two months. The Doctor Sahib is an extraordinary hard worker and takes the keenest interest in his patients. I have known him to attend sick persons at mid-day (after hospital hours) when the heat was stifling and himself not feeling well.

EDUCATION

One of the many blessings of the Ahmadiyya Movement is the education of the masses, which was very badly needed, as the

Muslims, although once the torch-bearers of knowledge, had sunk very low in ignorance due to the foolish "Fatwas" of the Ulema. Not only in Qadian but in other parts of the world schools have been opened for both boys and girls by the Movement.

Here, in Qadian, there are now four schools and two colleges, namely, Talim-ul-Islam High School, a fine large building with its site amongst gardens and protected on each side from the glare of the sun by rows of large shady trees. There is a large boarding house and mosque on its right for the use of the students among whom are to be found people from all parts of India, Afghanistan, Sumatra, Mauritius, etc. Here secular education is given.

Next is the Ahmadiyya School in which religious education is imparted, and instructions are given in Theology, Philosophy, Science and English.

Thirdly, the Girls' High School, and fourthly, the Primary School.

Then there is the Ahmadiyya College where missionary work is taught and many missionaries are sent from here to all parts of the world who are doing splendid work propagating the truth of Islam.

Lastly is the Girls' College which has recently been opened by His Holiness, Hazrat Khalifat-ul-Masih for the further advancement of female education.

POSTS AND TELEGRAPH

The Post and Telegraph office is situated near the Masjid-i-Aqsa and has a busy time dealing with the large mail of the Ahmadiyya Community. They also have their share in spreading the truth of Ahmadiyyat, for, many important literature and correspondence pass through their office to and from all parts of the globe. Besides the Central Post Office, there is a branch office next to the Primary School. Each out-going and in-coming mail is dealt with very promptly.

PLACES OF WORSHIP

The small town of Qadian boasts of several mosques distributed throughout, each Mohalla (quarter) having its own mosque. The names of some of these are: Masjid-i-Mubarik, Masjid-i-Aqsa, Masjid-i-Nur, Masjid Dar-ur-Rahmat and Masjid Dar-ul-Fazl. The first two are the more important ones. Masjid-i-Mubarik is attached to the house of the Promised Messiah (peace be on him). In this mosque more than hundred persons attend each of the five congregational prayers.

Masjid-i-Asqa is the largest Mosque. It has a spacious courtyard and a magnificent minaret, known as Minarat-ul-Masih. This minaret commands a view of all the surrounding area, and can be seen from nine miles distance. It is divided in four portions viz, three balconies, and a clock tower. The latter chimes the hours,

and the face of the clock can be seen from all four sides.

The Azan (call to prayer) is repeated five times daily from the topmost balcony. The minaret gives one the idea of a large torch being held aloft representing the truth of Islam and this appears more realistic at night when the clock tower is lit up. Masjid-i-Aqsa being the biggest mosque the Juma (Friday) prayer is conducted in it. Each week sees the mosque packed to overflowing. The women also attend the prayer in goodly numbers and are separated from the men by a wooden partition so that they can both hear the sermon and join the prayers.

Mirza Ghulam Murtaza Sahib, the father of the Promised Messiah (peace be on him) lies buried in the yard of the mosque close to the Minarat-ul-Masih.

HIS HOLINESS KHALIFATUL-MASIH

After my arrival at Qadian I was unable to see His Holiness, Hazrat Khalifatul Massih II, for nearly a week due to the fact that he was out of town. The day after his return was a day of bad remembrance on which the late Qazi Mohammad Ali's remains were brought to Qadian and, after His Holiness, Hazrat Khalifatul Masih II, had conducted the burial ceremony, buried in the Bihishti-Muqbara. All these delayed my interview with His Holiness, Hazrat Khalifatul Masih II.

However, three days after his return I was granted an interview and, I must admit, I felt rather nervous at the idea of meeting such a holy personage, but as soon as I entered the reception room His Holiness, Hazrat Khalifatul Masih II came forward with outstretched hand and a kindly smile, and his quiet beautiful voice dispelled all my qualms. He does not appear to feel the dignity of his rank and a village labourer is just as much at home in his company as any high official would be. His clothes are always very neat and spotlessly clean. He dresses very simply, just like the ordinary dwellers of the town. When speaking to you he does not look at you with that piercing stare nor does he use that haughty tone which are generally the rule with men of high rank, but instead casts down his eyes only looking at you occasionally, and speaks in a very quiet manner. Even with his subordinates in the office his tone of speech never changes. Still, although he never uses the domineering methods which are often to be found in officialdom, all the work of the community goes on smoothly and no one dare go against his orders. He speaks English perfectly well.

On Juma (Friday) His Holiness, Hazrat Khalifatul Masih II, delivers the sermon and leads the prayer. When he enters the mosque the people stand up and many try to shake hands with him. Recently he was suffering with a very sore finger and although the hand-shaking caused him excruciating pain he never

uttered a word of protest. Several pages are also handed to him in which he is requested to offer up prayers on behalf of the owners or their relatives. During the sermon the worshippers all seem spell-bound as though being attracted by some powerful magnet. for, His Holiness is a wonderful and powerful speaker and delivers his sermons very clearly, distinctly and dauntlessly. Week-day prayers in the Masjid-i-Mubarik are also led by His Holiness and, on most occasions, after prayers his followers crowd round him.

When he is not praying he is doing other works, such as, writing articles for the press, directing letters to correspondents, etc. Private interviews are granted between the hours of eleven and twelve. At present Hazrat Khalifatul Masih II., head of the Ahmadiyya Community, is writing notes on the Holy Quran which alone is a very strenuous work. He takes very little rest and, as far as I understand, has only about one-half to two hours out of twenty-four in private with his family. Night and day he exerts all his energy for the sake of Islam and always has the good of his community entirely at heart. All the members of the community absolutely adore him, even the non-Ahmadiis including Hindus and Sikhs respect him very much and, as a matter of fact, one cannot help loving him.

ORGANIZATION

All the work connected with the management of the movement is carried on by a number of Secretaries under the direction of Hazrat Khalifatul Masih, Head of the Ahmadiyya Community. At present this has been arranged as follows:

(1) There is a Chief Secretary, who presides over cabinet meetings and supervises the work of the different Secretaries.

(2) Secretary for Missionary Work is in charge of all the missionary activities of the movement and supervises the work of the different missions established in various parts of India and in other countries. He is also in a way Director of the Ahmadiyya Press and the Publishing Department.

(3) Secretary for Education has charge of education, and religious and moral training of the community.

(4) Home Secretary has charge of the social, economical, judicial, and other miscellaneous work of the movement.

(5) Foreign Secretary has charge of the work connected with the relations of the community with the Government and other communities.

(6) Secretary for Literary Department, whose duty it is to produce suitable literature, organize a central Ahmadiyya Library and carries on research work.

(7) Secretary for Commerce.

(8) Secretary for the Finance.

(9) Secretary for dedicated property.

(10) Besides, there is a Private Secretary to His Holiness the Khalifatul-Masih.

PRESS

One weekly, one monthly (English), one tri-weekly, two weeklies, one monthly (Urdu) and one fortnightly for ladies (Urdu), are published from Qadian. Besides these, there are two quarterly magazines from the Ahmadiyya College and the T. I. School.

LIBRARIES

Qadian is the proud owner of five libraries including one for ladies. The largest of these is the Sadiq Library which contains a vast store of religious literature including all standard books on religious subjects. Dr. S. M. Zwemer described these libraries as follows: "Shelves crowded with encyclopedias, dictionaries, and anti-Christian philosophies—an armoury to prove the impossible." Without doubt it is an impregnable fortress that baffles the Christian missionaries.

CONDITION OF WOMEN

A ladies' central society known as the Lajna-i-Amaulla is established at the Headquarters for the general welfare of the Ahmadi ladies. Branches of this central Lajna are established in many other places. In spite of the true Islamic purdah being observed, a fairly large number of ladies have received education in both English and Oriental subjects and it is very surprising to learn that the percentage of literate ladies out-numbers that of the men.

Comments and Appreciations

"The Moslem Sunrise, a quarterly journal, edited by Sufi Mutiur Rahman Bengalee, M. A., the Missionary of the Ahmadiyya Movement in Islam, is an excellent organ of the Moslem Cause in this country. Its aims and ideals are highly spiritual, and it seeks to establish peace throughout the world. The journal is published from Chicago, Illinois, at 56 East Congress Street, Suite 1307."

Dharma, the Organ of the All-World Ghandi Fellowship,
105 East 22nd Street, New York City.

A New Moslem Magazine

"Our good friend from India, Sufi Mutiur Rahman Bengalee, Missionary to America from the Ahmadiyya Movement in Islam, has recently started an attractive quarterly magazine, 'The Moslem Sun-

rise," which gives interesting interpretation of the Moslem Faith with its fine emphasis on prohibition, brotherhood, peace and human progress. We gladly welcome the Sufi and his magazine."

Appreciation Organ of the Threefold Movement Fellowship of Faith League of Neighbors, Union of East and West.

139 North Clark Street, Room 320, Chicago, Illinois.

"Very well edited. May Allah give you the best rewards."

—Dr. Sadique, Qadian, India.

"I received a copy of the latest issue of The Moslem Sunrise, which certainly is a splendid piece of journalism. I congratulate you on such fine work."

—Mr. L. K. Hyde, Long Beach, California.

"I have received a copy of the Moslem Sunrise. I think that it is truly a wonderful magazine. I also think that the Moslems have a great future before them in missionary work in the United States."

—Mr. Enrico A. Flory, Boise, Idaho.

The Moslem Sunrise

"The Sun of Islam will rise in the West"—said the Holy Prophet of Arabia, and it has. It is devoted to the Cause of Islam, in diffusing and disseminating its lights and beauties in the West, edited by Sufi Mutiur Rahman Bengalee, M. A., published from America."

—THE AL-HEDAIT by Brahmanbaria, Tipperah, India.

"The Moslem Sunrise, published by the Ahmadiyya Movement in Islam, from 56 East Congress Street, Suite 1307, Chicago, Illinois, United States of America, is under the able editorship of Sufi M. R. Bengalee, M. A. The title page is most fascinating. Though quarterly, yet it has drawn attention of the American people of literary culture who, it seems, are taking keen interest about all that appears in it. It fore-shadows a brighter future to guide aright the people of the Continent. All praise belongs to Allah, the Merciful."

The Review of Religions—Qadian; Punjab, India.

Western Writers on Islam

"The most noticeable teaching of Islam concerning God is that of His mercy. On the walls of the mosque, otherwise totally bare, are the Arabic words which mean, 'In the name of God, the Compassionate, the Merciful.' These words, too, appear at the beginning of every chapter or Sura of the Koran. God, being full of mercy, can forgive sins and show pity to all who are in trouble. It is for this reason that God is elevated to the highest position not only in men's veneration, but in men's affection. It is because God is gracious and merciful, that men can approach to Him, and have their petitions heard.

"God is the King, the Holy, the Peaceful, the Faithful, the Guardian over all His servants, the Shelterer of the orphan, the Guide of the erring, the Deliverer from every affliction, the Friend of the bereaved, the Consoler of the afflicted; in His hand is good, and He is the generous Lord, the gracious Hearer, the Near-at-hand, the Compassionate, the Merciful, the very Forgiving."

"Be thou bounteous unto others, as God hath been bounteous unto thee."

"What is especially to be commended in Islam is that the teachings concerning God are not so much scholastic as practical. Man not only knows God, but has duties towards God. The very word 'Islam' means submission to God or peace with God." (A Christian's Appreciation of Other Faiths by Rev. Gilbert Reid, D. D.)

"Mohammedanism is essentially a spiritual religion. As instituted by Mohammed it had "no priest and no sacrifice"; in other words, no caste of sacrificing priests were ever to be allowed to come between the human soul and God: forbidding the representation of all living things alike, whether as objects of use or of admiration, of veneration or of worship, Mohammedanism is more opposed to idolatry even than we are ourselves. . . . Every mosque in the world of Islam bears witness to this. Statuary and pictures being forbidden, variegated marbles, and festoons of lamps, and geometric shapes, and tortuous inscriptions from the Koran have to supply their place as best they can, and form that peculiar species of ornamentation, strictly confined to the inanimate world, which we call Arabesque; and which is still to be traced in the

(Continued on page 48)

A Glimpse Into Muhammad's Character

By

SUFI M. R. BENGALÉE

We have finished the brief sketch of the Life of MUHAMMAD. It is fitting that we now take a glimpse into his character.

MUHAMMAD and War

The charge which is commonly leveled against MUHAMMAD is that he resorted to the sword for the propagation of his faith. It has been made abundantly clear, throughout our story of the Life of MUHAMMAD that he was forced to enter into warfare only in self-defense. Territorial aggrandizement and propagation of faith did not form even the slightest of his motives in his resort to arms. Furthermore, the wars brought into prominence an important aspect of his character; namely, his love for peace, magnanimity, forgiveness and mercy. For truly merciful is he who having power to wreak vengeance upon his fallen enemies, forgives them. God gave MUHAMMAD victory over his ruthless persecutors but he forgave them. Throughout these battles and wars, numerous examples of his magnanimity shine forth in full splendor.

MUHAMMAD and Polygamy

The most damaging accusation brought against MUHAMMAD is that of polygamy. Mr. Manly P. Hall, the erudite author of "Masonic Hermetic Qabbalistic and Rosicrucian Symbolical Philosophy," says in his article, "The Faith of Islam":

"Those who sincerely believe the harem to be irreconcilable with spirituality should, with consistency, move for the expurgation of the Psalms of David and the Proverbs of Solomon from the list of inspired writings, for the harem of Islam's Prophet was insignificant compared with that maintained by Israel's wisest King and reputed favorite of the most High."

The modernist seems to think that there is something unedifying and unethical in the institution of polygamy under all circumstances. The history of religion, however, reveals to us that most of the re-

ligious founders and teachers who were noblest patterns of humanity and were of pure and spotless character, practised polygamy, as is apparent from the above quotation. The present day Christians boldly come forward to impress upon the world that Christianity advocated monogamy. Close scrutiny and investigations throw a different light upon the subject. Jesus was a prophet who did not bring any new law, but came to fulfill the law of Moses. Jesus says:

"Think not that I am come to destroy, but to fulfill. For verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matthew v., 17, 18)

"The Scribes and the Pharisees sit in Moses' seat: all, therefore, that they bid you, observe; that observe and do; but do not ye after the works; for they say, and do not." (Matthew xxiii., 2, 3)

"This is the law and the Prophets." (Matthew vii., 12)

The above verses make it plain that Jesus did not establish any new law or dispensation. He regarded the law of Moses as still binding on the people.

There does not occur one word from Jesus against plural marriages in the whole new Testament. His silence conclusively proves his sanction of polygamy as it runs through the whole Jewish system. Furthermore, the Christians actually practised polygamy. The following passage from no less an authority than Westermarck is very important.

"In the middle of the sixth century Diarmiat, King of Ireland, had two queens and two concubines. Polygamy was frequently practised by Merovingian Kings. Charles the Great had two wives and many concubines; and one of his laws seems to imply that polygamy was not unknown even among priests. In later times, Phillip of Hesse and Frederick William II of Prussia contracted bigamous marriage with the sanction of the Lutheran Clergy. Luther himself approved of the bigamy of the former, and so did Melancthon. On various occasions Luther speaks of polygamy with considerable toleration. It had not been forbidden by God; even Abraham who was a 'perfect Christian' had two wives. It is true that God had allowed such marriages to certain men of the old Testament only in particular circumstances, and if a Christian wanted to follow their example, he

had to show that circumstances were similar in his case; but polygamy was undoubtedly preferable to divorce. In 1650, soon after the peace of Westphalia, when the population was greatly reduced by the Thirty Years War, the Frankish Reichstag at Nuremberg passed the resolution that hence forth every man shall be allowed to marry two women (Ibidd P. 558. nl). Certain Christian sects had even advocated polygamy with much fervour."

In fact, unbiased and thoughtful students must come to the conclusion that polygamy is the only solution of certain social and ethical problems. To give one out of many such considerations which justify the institution. Suppose as a result of war in a certain country women largely outnumber men: The sex-impulse is so rash and strong that either you will have to sanction the practise of polygamy in order to fortify morality which is the back-bone of all religions, or you will have to allow free sex-life which is revolting to the human nature. There arise conditions in which polygamy may not only be ethically justifiable, but becomes a necessity. Even in the United States of America where the preaching and practice of polygamy is legally forbidden, there are thinkers who have had to admit its moral justification. The following statement made by a Christian minister will be of singular interest. The reverend Dr. Caleb R. Stetson, rector of Trinity Episcopal Church says in (The Bankruptcy of Marriage by V. F. Calverton):

"It is conceivable that this government might some day make polygamy legal, and that legalized polygamy has certain features which recommend it, as compared with the progressive polygamy and respectable promiscuity toward which we are now tending."

It must be clearly borne in mind that MUHAMMAD and the Faith of Islam did not introduce polygamy into the world. What MUHAMMAD and Islam did was to put a *check* upon it. Islam does by no means make it obligatory. Islam allows polygamy only under certain circumstances and restrictions. Restrictions imposed by Islam are so stringent that it becomes absolutely impossible for an average Moslem to practise it. Polygamy under the restrictions of Islam is on no account for self-indulgence. It is a heavy sacrifice which only the chosen few are called upon to make for the good of humanity. In

Moslem countries polygamy is not commonly practised. Hardly one in a thousand has more than one wife.

According to the unanimous verdict of the friends and foes of his time, MUHAMMAD'S character was above the reproach of sensuality. He lived an exemplary life. In the prime of manhood, in the full bloom of his youth, when he was a young man of twenty-five, he married Khadija, a widow who was fifteen years older than he. He lived with her an ideally happy life up to his fiftieth year when Khadija died. He entered into polygamy during the last ten years of his life. During those concluding years, he had to fight against the whole of Arabia, lead prayers in the Mosque five times a day and perform multifarious duties. The most of the little leisure that was left, he devoted to prayers and to the contemplation of God. Besides, with one solitary exception, all his wives were widows. It indeed surpasses comprehension that the choice of a man who aims at pleasure should fall upon widows. In short, the considerations which led MUHAMMAD to contract polygamous marriages were for other reasons than self-indulgence.

It is beyond the scope of our small treatise to enter into a detailed discussion of the noble and humanitarian grounds which motivated MUHAMMAD in entering into polygamous life.

MUHAMMAD'S Appearance

MUHAMMAD was of medium stature; his appearance was commanding and dignified. According to authentic traditions, those who came near him were impressed with a serene majesty, and filled with love and reverence. One of his companions says, "He was the handsomest and bravest, the brightest faced and most generous of men. It was as though the sunlight beamed in his countenance."

MUHAMMAD was accustomed to speak slowly and distinctly. Often he would repeat his sentences three times so that what he said was inscribed on the memory of his hearers. "Master of eloquence, his language was cast in the purest and most persuasive style of Arabian oratory. His fine poetical genius exhausted the imagery of nature in the illustration of spiritual truths."

He wore a smile that constantly radiated from his benign countenance. One of his companions relates, "I never met the Holy

Prophet when he did not smile." MUHAMMAD says, "To meet your brother with a cheerful face is also charity."

It was the manner of MUHAMMAD to walk so rapidly that people behind him half ran and yet could hardly keep up with him. When he walked he looked as though he were descending a hill.

Simplicity of Life

MUHAMMAD was simple in his habits in the midst of the Arabian simplicity. His garments were plain and yet fastidious in their arrangement. He slept on a leathern mat. He seldom allowed himself any luxury in food. Often he would live only on dates and water, sometimes on milk, although he was fond of honey, meat and all other pure food, he would eat it only upon occasions. Ayesha says, "During the life time of the Holy Prophet, for months together light would not be kindled at our home." He always lived the life of poverty. MUHAMMAD used to say "Those who love me must love poverty."

It was the custom with the Prophet to do everything for himself. In the height of his dignity and power, he kindled his own fire, milked his own goat, mended his own clothes and cobbled his own shoes. He used to help his wives in the household duties.

Washington Irving, in his "Life of Mahomet" says, "His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect were shown to him. If he aimed at universal dominion, it was the dominion of the faith; as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family."

MUHAMMAD was extremely scrupulous about physical cleanliness. He was fond of perfumes and ablutions which he performed several times a day, before which, he always brushed his teeth. Only a few moments before his death he brushed his teeth. He would not allow anybody to come to him, or to the mosque after eating raw onions, garlick, or radishes. He would say, "Cleanliness is part of the faith."

MUHAMMAD was particular about physical exercise. He had a number of horses, asses, mules and camels, which he used to ride. At times he would participate in horse or camel races. It is recorded that once MUHAMMAD ran a race with his wife, Ayesha who soon outdistanced him. At another time, it was the Prophet who defeated his wife.

MUHAMMAD'S MUHAMMAD'S beloved wife Ayesha, when
Morals and Manners questioned about the Prophet's morals and manners says; "The morals of the Holy Quran were the morals of the Holy Prophet." In other words, the Holy Quran was the mirror of MUHAMMAD'S character. He demonstrated in his life all the lofty moral teachings of the Book of God. We have already observed his wife Khadija's remark about his character when she addressed him in the following words, "Rejoice! by Allah! He will not suffer you to fall into disgrace, for you have behaved well toward your kinsfolk, helped the distressed, been hospitable towards guests, generous to the poor and kind to your neighbor. You have been true to your word and exhibited the rarest virtues of man."

His enemies were no less eloquent in their testimony of his exemplary life. An-Nazr Ibn Haris who was one of his bitterest enemies in the faith, on hearing a Meccan remark that MUHAMMAD was a sorcerer said, "Verily, MUHAMMAD has lived among you since his early years, he has been regarded by you all as the most virtuous, the most truthful and the most trustworthy till you have seen the signs of old age in his forelocks and he has brought what he has brought, and you declare that he is a Sorcerer. By Allah! He is not a Sorcerer."

The most passionate and persistent enemy of MUHAMMAD, Abu Jahl, who spent his life in trying to ruin the Prophet and his cause, says: "O MUHAMMAD! We do not falsify you; we falsify what you have brought." In short, MUHAMMAD lived such an ideal life, and possessed such high moral qualities that he won the universal respect of his friends, and foes alike, and was honored with the distinguished title of Alameen, "The Trusted One."

Urbanity and Lowliness

Politeness, modesty, and kindliness were among the remarkable traits of MUHAMMAD'S character. An authentic tradition relates, "In shaking hands, he was not the first to withdraw his own, nor was he the first to break off in converse with a stranger, nor to turn away his ear." "He was more bashful," says Ayesha, "than a veiled virgin." "If anything displeased him, it was rather from his face, than from his words that we discovered it. He never refused an invitation to the house of the meanest, and accepted the most insignificant gift." When seated in the company of friends and followers, he would not occupy a place of distinction. He would say, "I sit at meals as a servant does and I eat like a servant for I am really a servant." He was easy of approach, "even as the river bank to him that draweth water therefrom." He was gentle towards children and always had a kind word for them, and greeted them with the Salutation of Peace. He especially disliked to be praised by people. He would say, "I am MUHAMMAD the son of Abdullah, the messenger of God." When some of his companions declared his superiority over other prophets, he said, "Declare me not superior to other prophets."

Visiting the Sick

It was a habit with the Prophet to visit the sick without making any distinction between the rich and the poor, the high and the low, and the Moslems and Non-Moslems. We learn from the authentic tradition that the Prophet once went to express his sympathy to a Jewish slave who was sick in bed. MUHAMMAD said, "Those who visit and sympathize with the sick, seventy thousand Angels pray for them." It is related that MUHAMMAD said, "On the day of the resurrection, God will say to such people, (those who do not visit the sick) O son of Adam, I was sick, you did not visit and serve me." The man will ask, "O Lord, Thou art the Lord of the worlds, how were you sick?" God will reply, "Such and such a servant of mine was sick and you did not care for him."

Hospitality

From the "Days of ignorance" Arabian hospitality has been proverbial. The following couplet well describes the ideal of Arab hospitality:

"O our guest, if you come to our house you would find,

That we are the guests and you are the master of the house."

MUHAMMAD fulfilled this ideal to overflowing. He seldom ate without guests at his table. Often it so happened that whatever food was in the house he gave to the guests and he and the members of his household went without food. In his hospitality there was no distinction of Moslems and non-Moslems, friends and foes. Often he personally waited upon his guests. Even at night he would get up to look after their comforts.

Magnanimity A conspicuous feature of MUHAMMAD'S character was his magnanimity. We learn on the authority of Ayesha who says, "The Holy Prophet never took revenge except when the honor of God was concerned. He never smote anyone with his hands." Anas who served the Prophet for ten years reports, "The Holy Prophet never scolded me nor did he express his displeasure in any way." His magnanimity towards his enemies has been portrayed by Sir William Muir in the following words: "The long and obstinate struggle against his pretensions maintained by the inhabitants of Mecca might have induced its conqueror to mark his indignation in indelible traces of fire and blood. But MUHAMMAD, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, treated even the foremost of his opponents with a gracious and even friendly consideration. Not less marked was the forbearance shown to Abdallah and the disaffected citizens of Medina, who for so many years persistently thwarted his designs and resisted his authority, nor the clemency with which he received the submissive advances of tribes that before had been the most hostile, even in the hour of victory." (Life of Mahomet) (Pg. 497)

CHARITY The spirit of charity and benevolence pervaded his life as though he lived only for others. Even when he became the ruler of Arabia, whatever wealth came, he distributed among the poor. He never turned away anyone who asked a boon of him. He disliked to say no. Once a man came and asked the Prophet to give him his large flock of sheep and goats. Without any remonstrance he gave the man all his flock. The man related to his tribe, "MUHAMMAD is so boun-

tiful that he is not afraid of losing all his wealth and becoming poor." Once MUHAMMAD said to a companion, "Were I to get a heap of gold as big as yonder hill, I would not keep it even for three days, I would distribute it among the servants of God."

Humor

In spite of the austere life that he lived, hemmed in as he was by tremendous difficulties on all sides, MUHAMMAD retained a keen sense of humor. At one time the Prophet and a group of his disciples sat down to eat dates. They put all the seeds in front of his cousin Ali who was one of the party. Pointing to Ali, the Prophet remarked, "He has eaten all the dates." At first Ali blushed, but soon retorted, "I have eaten the dates only, but the rest have swallowed the seeds as well as the dates." At this, all laughed heartily. Once an old lady came and asked the Prophet how she could enter Paradise. The Prophet said that old ladies do not enter Paradise. The lady was perplexed, but the Prophet soon pacified her by saying, "When you will be in Paradise, you will be young."

Unwavering Steadfastness and Moral Courage

MUHAMMAD withstood the most severe ordeals of his career with great patience. Adversity seemed to have been the only portion he inherited. From the moment of the promulgation of his divine mission among his fellow citizens in Mecca, he was made the target of vilification, ridicule, threats, insults, disappointments and cruelest persecution. For three years he was shut up in the "quarters of Abu Talib," without any prospect of rescue. During this period the Prophet with his little band suffered hardships of every description. In order to summon the people to renounce idolatry and worship one true God, he went forth to Tayif. Instead of paying heed to the Truth, the Tayefites drove him out, hooting and pelting him with stones, so that blood flowed from the wounds inflicted on him. For thirteen years MUHAMMAD braved all these harrowing tyrannies with an unwavering steadfastness and a majestic fortitude without parallel in the annals of history. The crowning proof of his signal moral courage was evidenced when he said to his uncle, Abu Talib who threatened by the Meccans, demanded of him to abandon the propagation of his faith, "Should they array the sun on my right hand and

the moon on my left, even then I will not abandon this sacred undertaking till I win success or perish in the attempt." MUHAMMAD had to stand a harder test than that of persecution. When the Meccans failed to shake him with cruelties, they tried him with persuasion, entreaties and temptations. They offered him, under the deputation of Walid, the choice of monarchy, wealth, or the hand of the most beautiful lady. MUHAMMAD rose superior to all temptations and sent away the deputation with the recitation of a passage from the Holy Quran, in which the Truth of Islam was emphatically expounded. After MUHAMMAD'S flight to Medina, where he suffered dire calamities, with the Jews and Hypocrites on the one hand, and the Quraish of Mecca and the Nomad tribes of Arabia on the other, in a deadly conflict during the remainder of his life, he displayed the same moral daring and unswerving firmness. The authority already quoted remarks, "Not less marked was the firm front and unchanging faith in eventual victory, which at Medina bore him through seven years of mortal conflict with his native city; and enabled him, sometimes even under defeat, and while his influence and authority were yet limited and precarious even in the city of his adoption, to speak and to act in the constant and undoubted expectation of victory."

Trust in God and Sincerity

Failing to stem the increasing progress of MUHAMMAD'S cause, the Meccans planned to exterminate Islam by assassinating the Prophet. The members of all the different tribes combined in this undertaking so that the guilt of the crime might be evenly distributed. At the command of God, MUHAMMAD fled with Abu Bakr from the city and took refuge in the cave of Thaur. The Meccans set a price upon the Prophet's head. When the trailing party came up to the cave which housed the fugitives, his trembling companion, Abu Bakr, said, "O Prophet of Allah, should they cast a glance into the cave they will see us, we are only two." MUHAMMAD who was calm and fearless replied, "O Abu Bakr, we are two, God is the Third."

In the battle of Hunain when the Prophet was left with only a few followers in the midst of a host of enemies, who were thirsting for his blood, his companions besought him to turn back to save his life. The Prophet fearlessly urged his horse forward saying, "I am the Prophet. It is not a lie. I am the son of Abdul Muttalib."

These are two of the many instances which vividly illustrate MUHAMMAD's unshaken trust in God. He had firm convictions in the depths of his heart that God would protect him by a special providence. Many and critical were the occasions when the Prophet's life was in danger without any earthly means of safety. But never did the Prophet display the symptoms of fear, doubt and suspicion. He was as certain of the protection of God as a child feels while in the lap of its mother.

His unexampled trust in God, his implicit hope in the ultimate triumph of his Cause, and the spirit of calm resignation with which he braved all adversities from the day of his ministerial call up to the end of his life were but eloquent commentary on his adamant sincerity and his staunch faith in his Divine Mission. "No man was ever more thoroughly filled with the sense of his mission or carried out that mission more heroically."

PRAYERS

Prayer was the very breath of MUHAMMAD'S life. With the passing years, retirement became a passion with him. He shunned society and secluded himself in a lonely cave in the recesses of Mount Hira and spent days and nights in prayers and supplications. At the age of forty when he was called upon to do his duty in public, though it was not possible for him to devote all his hours in prayer, yet regularly, he occupied one-third of his time in the worship of Allah. Standing and walking, sitting and lying down in bed, in sorrow and in joy, he remembered God, in addition to the five daily prayers which he made obligatory to himself and his followers. He never entered a company but he sat down and rose up with the name of the Lord on his lips. Even on the battlefield he would dismount his camel in order to offer his devotions.

At night when the world was fast asleep, the Prophet would leave his bed and stand up for prayers so long that his feet and ankles would become swollen. On one occasion, MUHAMMAD left his bed silently in the middle of the night and quietly went out. His wife, Ayesha, woke up, and lo! her husband was absent. Under the impulse of the moment she got up and went out in search of her husband. She found the Prophet in the cemetery, where he was engaged in earnest prayer.

Well has been said of MUHAMMAD, "He has fallen in love with the Lord."

It will be highly illuminating to read some of his prayers which have been handed down to us:

O Allah, enlighten my heart, my eyes, and my ears. Let there be light on my right and on my left. Let there be light above me and below me, in front of me and behind me. Envelope me in light.

(Prayer at the time of retirement)

O Allah, I turn myself to Thee, I resign myself to Thee, I entrust myself to Thee, I submit myself to Thee, I hope for Thy mercy and fear Thy wrath. There is no refuge and peace save in Thee. I believe in the Book Thou hast sent, and the Prophet Thou hast raised.

(Prayer of Divine Counsel)

Oh Allah, I seek good of Thy knowledge and strength of Thy omnipotence and solicit Thy infinite bounty. Verily, Thou decreest, but I decree not. Thou knowest but I know not. Thou art the knower of all that is hidden. If in Thy knowledge this affair be good for me spiritually, materially, and in its consequences, then decree it and let it abound in Thy blessings. But if in Thy knowledge this affair be evil for me spiritually, materially, and in its consequences, then turn it away and keep me from it; then provide good for me wherever it may be and let me be satisfied with it.

O Allah, guide me among those whom Thou hast guided aright, and preserve me among those whom Thou hast preserved, and befriend me among those whom Thou hast befriended, and bless me in what Thou hast granted me, and protect me from the evils of what Thou has judged; verily, Thou judgest and none can judge against Thee. Verily, he whom Thou hast befriended cannot be disgraced, he cannot be honored whom Thou hast turned against. Blessed art Thou, O our Lord and Exalted; shower blessings upon Thy Prophet.

In the name of Allah, I trust in Allah, there is no power and no strength except with Allah. O Allah, I seek refuge in Thee from misguiding and being misguided, from oppressing and being oppressed, from deceiving and being deceived.

O Allah, I seek Thy protection against grief and sorrow, I seek Thy protection against want of means and sloth; I seek Thy protection against cowardice and miserliness; I seek Thy protection against indebtedness and the tyranny of men (loss of freedom).

Glory to Thee, O Allah, Thou art worthy of all praise, blessed is Thy name and exalted is Thy state. There is none worthy of worship save Thee.

O Allah, we seek Thy help and beseech Thy forgiveness. We have faith and trust in Thee. We give unto Thee the best praise. We thank Thee, and we are not ungrateful. We cast off and forsake him who disobey's Thee. O Allah, Thee alone do we worship, and to Thee we pray and make abeissance. And unto Thee we flee and in Thee we seek refuge. We hope for Thy mercy and fear Thy chastisement. Verily, Thy chastisement overtakes the unbeliever.

O Allah, hide my defects and relieve me of my distresses. O Allah, I hope for Thy mercy. Leave me not unto myself even for the twinkling of an eye, and better all my conditions. There is none fit to be worshipped besides Thee!

O Allah, Thou art Peace, all peace emanates from Thee. Blessed art Thou, O possessor of glory and honour.

Western Writers on Islam

(Continued from page 35)

architecture of so many churches and so many mosques along the frontier line of four thousand miles which divides the realm of the Crescent from that of the Cross." (Mohammed and Mohammedanism by R. Bosworth Smith — Pg. 211-212).

"By absolutely prohibiting gambling and intoxicating liquors, Mohammed did much to abolish, once and for all, over the vast regions that own his sway, two of the worst and most irremediable evils of European society; evils to the intensity of which the Christian governments of the nineteenth century are hardly yet beginning to awake." (Mohammed and Mohammedanism by R. Bosworth Smith — Pg. 207)

"There is no religion which has taken a higher view of animal life in its authoritative documents, and none wherein the precept has been

so much honored by its practical observance. "There is no beast on earth," says the Koran, "nor bird which flieth with its wings, but the same is a people like unto you — unto the Lord shall they return"; and it is the current belief that animals will share with men the general resurrection and be judged according to their works.

"What the legislation of the last few years has at length attempted to do, and, from the mere fact that it is legislation, must do ineffectually, has been long effected in the East by the moral and religious sentiment which, like almost every thing that is good in that part of the world, can be traced back, in part at least, to the great Prophet of Arabia." (Mohammed and Mohammedanism by R. Bosworth Smith—Pg. 204-206).

"He (Mohammed) encouraged the emancipation of slaves; he laid down the principle that every slave that embraced Islam should be "ipso facto" free, and, what is more important, he took care that no stigma should attach to the emancipated slave in consequence of his honest and honorable life of labor. In Islam the emancipated slave is actually, as well as potentially, equal to a free-born citizen, and he often rises to one of the highest posts in the empire. As to those who continued slaves, he prescribed kindness and consideration in dealing with them. "See," he said, in his parting address at Mina, the year before his death—"see that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye yourselves wear; for they are the servants of the Lord, and are not to be tormented." The equality of all men before God was a principle which Mohammed every where maintained; and which, taking as it did, all caste feeling from slavery, took away also its chief sting. To Mohammed's mind labor could never be degrading, and the domestic slavery of the Arabs, under which, thanks to him, parents were never to be separated from their children, nor indeed relations from each other at all, though always to be condemned in the abstract, became, under the Prophet's hands, a bond closer and more lasting, and hardly more liable to abuse, than domestic service elsewhere." (Mohammed and Mohammedanism by R. Bosworth Smith—Pg. 202-203.)

The first and best victory is to conquer self; to be conquered by self is, of all things the most shameful and vile.—Plato.

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